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The PULPIT

A Periodical of Contemporary Preaching

OCTOBER 1945

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Sermon Illustrations

Contributed by Readers of **THE PULPIT**

In the Hour of Victory

Shortly before the German surrender, Leslie Weatherhead gave utterance to a doubt that has crept into the hearts of many of us. After declaring that it was right that we should pray for a speedy end to the war, and for a righteous and enduring peace, he added this:

"But do you not feel a little afraid of the hour of victory? I do. I feel afraid lest there shall go up from mankind that vast sigh of relief followed by complacency and the sleep of the sluggard."

And then he continued, in a reminiscent vein:

"I remember so clearly the end of the last war. The whole nation was exhausted spiritually, emotionally, physically, financially, and we sat back and let things happen through sheer inertia. Men had fought and died for the lovely things. If we had acted as we ought to have acted they might have been established, but having won the war, we lost the peace. We betrayed the dead. We were revengeful when we should have been creative; selfish when a new kind of sacrifice was more necessary than the giving of life itself. The sky was red and we dreamed it was the dawn, but it was sunset to the dreams of God. We were so relieved that the long strain of war was at an end that we did not realize that the moment of victory was the moment of a new beginning of opportunities that had never come before."—*C. A. Tucker, St. Paul's Methodist Church, Christiansburg, Va.*

Will We Betray Them Again?

Twenty-five years ago I ate, slept, marched, endured with another generation of American boys, who were compelled by the fortunes of history to accept the fearful arbitrament of battle. They hoped they were engaged in a struggle which would banish war and its blundering tribunals from history. When this Second World War unleashed its furies, there were some who said that those who lay in Flanders Fields had squandered their blood on a fool's errand. Others replied that at least the first Expeditionary Force had preserved liberty for one more generation—and that was not a fool's errand.

Both were right, and both were wrong. It was worth while to purchase liberty for one more generation. But that brief extension of freedom was not all that our heroic dead hoped to assure for the world. Nor was it all they deserved as a reward for their suffering. We who lived on after war's nightmare ceased were traitors to their dreams and dedications, when we refused to gather up their sacrifice and give it a greater issue in a world organized for permanent peace. We betrayed them, by our unwillingness or our incapacity to create a world order founded on justice, and devoted to freedom and security and opportunity for all the peoples of the world.

Will we repeat that betrayal? More of our boys gave their lives in this war than did in the last. Are we going to let them down? Or will we gird ourselves intellectually, morally, spiritually to wage peace as vigorously and heroically and sacrificially as they waged war?—*Albert E. Day, Pasadena, Calif.*

'In the Image of God'

Anthropologists say that in the early periods of evolution the giant creatures which roamed this planet had huge shells over their backs, as protection against physical harm. But nature found out that if the nervous system was deeply imbedded within the animal, it was not sensitive to the higher things. No pain, to be sure, but also no delight, no inspiration, no creativity! So the course of evolution was changed. Man came along with his nervous system exposed to everything that could happen to him. He became a creature of pain, suffering, fear—but, in the will of God, he became also a creature of the spirit, of imagination, of creative activity, of faith and purpose. Man became a living soul—in the image of his Maker, God!—*Homer J. Armstrong, Judson Memorial Church, Minneapolis, Minn.*

Calvary's Armistice

As we look back to the signing of the armistice at the conclusion of the First World War, we think of another war, the war of sin against God and against man, and the armistice which was signed at Calvary. The peace of Versailles was signed in the famous palace of Louis XIV, which stands in the midst of rich gardens. In the Gallerie de Glaces, with the representatives of the great nations of the world assembled, the treaty of peace was signed. It was in the same hall in which William I was crowned emperor of Germany at the close of the War of 1870. But the treaty peace between God and man w signed on the cross; signed not in i but in Immanuel's blood, while heavens wondered and the earth sho and the sun veiled its face. The tre of peace signed at Versailles affec all the nations which were at w with Germany; but the treaty of pe signed at Calvary took in all ages, races, all worlds; for, as St. Paul p it, "It pleased the Father that in H should all fulness dwell, and havi made peace through the blood of H cross, by Him to reconcile all thi unto himself; by Him, I say, whet they be things in earth or things heaven." — *Clarence E. Macartn First Presbyterian Church, Pit burgh, Pa.*

An Unknown Soldier Replie To General Patton

Shortly after General Patt speaking before an Episcopal chu school at San Gabriel, Calif., said the children, among other thin "You children here . . . are the s diers and nurses of the next wa *Stars and Stripes,* the army newspap published a reply in the form letter:

"Dear General Patton:

"I am one of 30,000 men who d under your command on our ma across Europe. Last week you tol Sunday school class: 'You children the soldiers and nurses of the n war.'

"Another war—not a hundred ye from now, but right round the c ner! I don't know what the ot 29,999 boys did, but I turned over my grave, General, and the dirt ab me moved because it isn't packed h yet.

". . . Yes, we died when you told to die. We tried to do everything asked of us because we thought of as a great soldier. We still do. may we now with all due respect one little favor in return?

"Just stay a soldier. Leave peace up to those who are work their hearts out to make it st Leave them alone—for a little wh anyway. And for God's sake stay of my little brother's Sunday sch class. He still thinks I died to m a better world for him.

Signed,
"Private X

—*Philip Walborn, Silverado Lar Parish, St. Helena, Calif.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

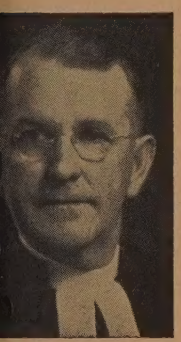
LUME XVI CHICAGO, OCTOBER, 1945 NUMBER 10

ictory and Vengeance

By JOHN S. LAND

Dearly beloved, avenge not yourselves, but rather place unto wrath: for it is written, Vengeance is e; I will repay, saith the Lord.—Romans 12:19.

ONSIDER two streams. Both begin as mountain springs, clear, cool and sparkling. One is like the mist's river which in its onward course makes glad City of God and of men. The other stream is oned by burning acids and biting alkalies from factories built by its side. All the fish in its waters are killed. Its banks are lined with dead grass and trees. Such is the contrast between those elements which make for well-being among the sons of men and those which harm all living things.



The twelfth chapter of Romans is like a glorious life-giving stream. It springs out of the mountain of God's revelation. By its brimming banks the fruits of the Spirit abound. Here we have a glowing de-tion of the fullness and the power of the Christian el as it redeems men and transforms all life's tionships. The thought moves to a mighty climax hese words: "Dearly beloved, avenge not your-es, but rather give place unto wrath: for it is writ- Vengeance is mine; I will repay, saith the Lord. refore if thine enemy hunger, feed him; if he thirst, him drink: for in so doing thou shalt heap coals of on his head. Be not overcome of evil, but over-e evil with good."

Ian constantly pollutes the rivers of God on earth. ase germs from humanity's uncleanness find their into the waters that issue from the temple of God. nkind pours into the stream the poisons of fear and with tragic consequences to the earth and to all d's creatures.

et us leave these figures and be specific. After mili- victory has been won, great questions arise. How the fruits of these colossal sacrifices be conserved? v may a world largely in ruins be rebuilt? How embittered nations be reconciled? Our text goes a way toward answering these questions.

I

n the high strategy in the next phase of the battle a better world, *human revenge has no place.* t is easy to understand why many people cry out vengeance. When one thinks of the crimes of the Germans and the Japanese, every instinct burns in indignation. It is natural to feel a desire to inflict upon them in like measure the hell they have wreaked upon millions of others. When one sees pictures of those indescribable camps where human bodies and skeletons were piled like trees in the path of a cyclone, and when one reads of death marches, one has difficulty in restraining emotions too dark to be described. It is not surprising that many of the battle cries, such as "Avenge Pearl Harbor," express mankind's instinctive revulsion against base betrayal and conscienceless cruelty.

While we understand this attitude, we have an immediate responsibility to see whether it is in keeping with the Word of God and the conduct of our Perfect Example. The Old and the New Testaments agree that vengeance does not belong to man. "Thou shalt not avenge, nor bear any grudge against the children of thy people." (Leviticus 19:18.) "Avenge not yourselves." (Romans 12:19.)

Even though all peaceful measures fail and there must be a resort to force to put down evil, this is no mandate to seek retaliation after evil is put down. We must be most realistic and logical. Our theme is "Victory and Vengeance." The question is, What shall we do with and for our enemies *after* we have overcome force with greater force? This is not a question of pacifism or appeasement. It is the urgent matter of knowing how best to handle our vanquished foes and to assure our own welfare as well as that of the world. The emphatic statement of Scripture is that vengeance has no place in this program.

Let us consider some convincing reasons why this must be so. The spirit of revenge grows out of human passions. It is the upsurge and the overflow of profound resentment. It is volcanic. The very core of life is melted by anger and erupts in deeds and words which blight and burn. We know that constructive thoughts and actions do not come from burning passions. Intelligence, judgment, reason and will should control feeling. When inflamed emotions dictate, all other considerations are forgotten. As individuals we know that during periods when we are hotly angry, we say and do things of which we are a little later thoroughly ashamed.

Family feuds and lynchings are illustrations of what happens when private vengeance takes the place of lawful procedure. It is the creed of "an eye for an eye and a tooth for a tooth." It is primitive and brutal. It is the philosophy of Cain who scoffed, "Am I my brother's keeper?" It is the spirit of Lamech who boasted, "The man who wounds me, him I slay. I slay a boy for a blow: if Cain be avenged seven times, then seventy and seven times Lamech!" (Genesis 4:23b-24, Moffatt.)

In the next place, vengeance is ruled out because it always does harm, never good. It may give a welcome relief temporarily to pent-up emotions. A man may have a selfish satisfaction in striking down someone who has injured or insulted him. He may rub his hands together, have a passing sense of superiority in his own mind and feel the dubious admiration of the onlookers, but he goes home from the scene of the fight with inner misgivings about his own role and the strong suspicion that his adversary will seek his own vindication. Those who may have given way to this impulse know that the attitude of spite and the spirit of "getting even" utterly fail to solve anything. Such a method is destructive, never constructive.

This is true of nations as well as of individuals. After the last war, England, which had suffered so much, had two schools of thought toward Germany. We know which school prevailed. We also know that the course followed did not prevent another war in twenty-five years. Without our passing judgment, let one of the great English leaders of that era, who cannot be accused of love for Germany, express his misgivings on what was being done at Versailles. On May 11, 1919, when the German plenipotentiaries were hesitating to sign the Treaty, the conservative journalist, Mr. J. L. Garvin, wrote:

> If the Germans are wise, they will sign, of course. But if they signed and sealed twenty times over, they, like any other race in their place, would determine to seize every opportunity of mitigation or repudiation as the inevitable troubles and dissensions of the rest of the world are qiute certain to provide. The root-vice of the whole Treaty is that it leaves the German race no real hope except revenge—no matter how long the revenge may have to be deferred. In the whole Treaty there is no glimmering perception of the constructive necessities of Europe as a whole. Universal and abiding antagonism to it will give the German people a fresh basis of common interest. After passing no doubt through confusion and convulsions they will be solidified and fortified by adversity. It is necessity that makes men strong, success that usually blinds them." *

Extreme care must be taken in threading our way here. In forbidding personal or wholesale revenge, the Bible is not condoning evil or suspending justice. This leads to a consideration of the place of punishment and the necessity of maintaining law and order. All of us want justice done. No one would wish to ignore punishment. Indeed, the verses following our text commend civil government and it is boldly stated that "the powers that be are ordained of God." It is further argued that rulers are a terror to those who do evil. Jesus approved of the rightful powers of government when he said, "render unto Caesar the things that are Caesar's." An impartial administration of justice, the judicial meting out of punishment are necessary features of an orderly society and a secure world. Since this is crystal clear, we come back to declare that the venting of private resentment or corporate vengeance i totally different. It is both unethical and unavailing.

*J. Middleton Murry, *The Betrayal of Christ by the Churches,* pages 33, 34.

Many people have difficulty with certain portions o the Bible like Psalm 137 and the Book of Obadia Indeed, some would justify violent measures by quotin these "cursing psalms," just as others employ isolate texts to commend war. The Bible is a realistic boo It tells what men said and did. That is different fro commending these wild thoughts and rash actions. W are never commanded to curse people as Israel did th Babylonians and the Edomites. These scriptures sho how natural it is for men to cry against cruelty an treachery. The lesson of these dark passages is clea with the fuller revelation of Christ and his cross, we Christians ought to be delivered from actions towa others, even our enemies, such as cause them to curse u When Jesus quoted from Isaiah on that memorab Sabbath in Nazareth, he stopped when he came to th phrase, "the day of Vengeance of our God." As Sta ley Jones notes, at that point he closed the Book.

The folly and futility and hate and vengeance a shown by Shakespeare in *Romeo and Juliet.* This is f more than a romantic drama. It is essentially a po trayal of a feud with all its terrible consequences many lives. To think the climax of the play is reach with the love poetry is to miss Shakespeare's purpos The hate and pride of the houses of Capulet and Mo tague finally take the lives of the darlings of bo homes. With eerie insight the wounded Mercutio cri out: "A plague o' both your houses!" In their litt Gethsemanes the two fathers faced the entail of the folly and sin. Humbled and penitent, Capulet speak "O brother Montague, give me thy hand."

II

The supreme reason why men must forego reven is stated in the closing words of our text: *"Vengean is mine; I will repay, saith the Lord."*

Let those who think that Jesus was wrong when condemned retaliation; that he was unrealistic wh he said, "Ye have heard that it hath been said, an e for an eye, and a tooth for a tooth: but I say unto yo that ye resist not evil; but whosoever shall smite th on thy right cheek, turn to him the other also"; th he was weak when he submitted to the cross and said his enemies, "Father, forgive them, for they know n what they do"—let all such consider the awful pri God exacts of those who do wrong.

The ancients saw retributive justice on every han The mythology of Greece and Rome is full of illustr tions. Again and again the gods punished men for the evil deeds. The Greek tragedies are interpretations a relentless retribution which stalks the feet of eve evildoer. Nemesis is written large in the life a thought of the past.

The punishment of God is brought out from t first to the last book of the Bible. Reference was ma to Cain. God warned men against taking vengeance Cain, but God himself made Cain a ceaseless wandere In the closing book of the Bible there is a bottomle pit into which Satan is cast. Indeed, in the last chapte the Living Lord says: "I come quickly . . . to give eve man according as his work shall be." John then te who "may enter in through the gates into the city" a

s that "without are dogs, and sorcerers, and whore-gers, and murderers, and idolaters, and whosoever th and maketh a lie."

n expression in the Bible which gives many people cern is "the wrath of God." For our purpose now, sufficient to say that these words do not describe l's personal feelings, but is a term which interprets judicial punishment of all who transgress his law or bey his gospel. This phrase describes the conse-nces of sin. When an individual or a nation is ty of the sin of disobedience, there follows a train vils in the path of transgression—a sense of guilt, eling of fear and ultimate defeat. "The way of the nsgressor is hard." If the sin be one of omission, it ns that blindness, hardness and impotence will fol-. This process goes on in nature as well as in man. uncultivated tree produces less and less fruit. An sed arm shrivels up. A buried talent is finally taken ay.

We are not winking at wrong or ignoring evil when restrain ourselves from vengeance. We are really ving to God responsibility which is his, not ours. o me belongeth vengeance, and recompense; their t shall slide in due time: for the day of their calam-is at hand, and the things that shall come upon m make haste."

Careless seems the great Avenger . . .
Yet . . .
Behind the dim unknown,
Standeth God within the shadow . . .

III

Let us bring these two lines of thought together in a ghty application of our Christian responsibility for ying this divine imperative: "Therefore if thine my hunger, feed him; if he thirst, give him drink: . *Be not overcome of evil, but overcome evil with d.*"

If man is estopped from wreaking vengeance on his mies, he is given a higher command. In forbidding tructive anger, God commands constructive action. passing, let it be said that taking vengeance is a ck and sorry substitute for that which ought to be ne. It is much easier for the parent to chastise a child some misdeed than it is faithfully to set a correct mple and patiently to inculcate good habits that wd out actions which call for scolding and punish-nt. It has been said that our prejudices are pleasant ause they save us the trouble of serious thinking! , it is not enough merely not to take vengeance. at is negative. We are commanded to take heroic asures and positive action which will heal and oncile. We come back to justice. That in itself is ong and effective advance in dealing with evildoers. nething in the conscience of every person approves ishment which is fitted to the wrongdoing.

Indeed, the gospel is linked with justice. Ours is just God and a Savior." We do not have a true derstanding of salvation until we know that "to be t and a Justifier" of the wicked. God vindicated his law and took into his own heart the punishment of man's sin. There is a profound realism in the gospel. Grace is rooted in righteousness. We approach our Christian duty to our enemies through God's act of redeeming grace, in which we see justice and love divinely united. "Behold therefore the goodness and severity of God."

Now we know why it is, contrary to the popular expression, that revenge is not sweet. Revenge quickly becomes bitter. It deepens and widens the gulf of cleavage. It makes of every enemy a more fearful foe. It turns the light of day into gross darkness. It outrages the God and Father who has not dealt with us after our sins. It infects the very bloodstream of humanity.

We come to the cost of carrying out the command of God. As we obey, we are very close to the cross of him who said, "Love your enemies." When Moses forbade vengeance, he hastened to command love. "Thou shalt not avenge . . . but thou shalt love thy neighbor as thyself."

Here is the answer to one of the world's most difficult questions, "What shall we do to our enemies?" We must overcome their evil with good. The evil that they have done us is really a cry for help, as Dr. Fosdick has aptly shown. He likens a wrongdoer to a person who unintentionally flies a flag of distress. It is as if one's enemies were really sending out an SOS call. They betray a deep unmet need. Their evil action is a plea of desperation—if we have eyes to see and ears to hear. Jesus ignored personal injury and sought to deliver those who harmed him from the tyranny of their sin. He was concerned to win a victory *for* them, not *over* them. Jesus' ethic and example are victorious realism. He gives us our orders!

Christians have difficulty in reconciling war with the teachings of their Lord. Here is one approach to this profound problem. When our enemies attack us, they are crying for help. We must help them. How? Stop them in their tracks; break their power to do evil; save them from themselves by winning swiftly and completely a victory over them, to the end that they might be delivered from their own evil. With proper punishment and true justice bring them back into true ideals of life and right relationships with others. When this is done our victory over them also becomes a victory for them.

If anyone thinks this is idealistic and impossible, the one disconcerting answer is that if it is not done, then the defeated nations of today may do in twenty-five years what Germany began in 1939. The winning of a lasting peace will be almost as hard as the winning of a military victory. This is why so much depends upon the Christians of the world. The vicious circle of fear and greed and hate and war must be broken. The Cross of Christ is the power of God which can accomplish this miracle. The Gospel is dynamic. Love is the greatest force in the world. Christian love involves effort and sacrifice as costly as the cross, but it is the only way to take the poison out of the stream of life and to make the trees grow on either side whose leaves are "for the healing of the nations."

Faith for Great Living

By Harold Blake Walker

As ye have therefore received Jesus Christ the Lord, so walk ye in him: Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Colossians 2:6, 7.

MOST PEOPLE want to know not only what they can believe but also how to believe what they must to live as they ought. The average individual will tell you, "Sure, I'd like to believe in God, to love him and trust him, but how do I get that way?" It is a pertinent question. Some years ago I preached a sermon on faith, and when I had finished a very kindly lady said to me, "You told us everything except how to get it." So maybe we preachers have been starting in the middle instead of at the beginning, like trying to teach students calculus without first introducing them to algebra.

When Paul confronted the Colossian church he was aware of the need for spiritual spade work. To be sure, as he said, the Colossians had "received Jesus Christ the Lord." They had heard about him, listened to preaching concerning him, and concluded he had something to offer. Nevertheless, Paul was concerned lest some itinerant Pied Piper come along with "philosophy or vain deceit" and lead the Colossians along some profitless path back to paganism. He was disturbed by the uncomfortable suspicion that the pull of "the tradition of men" might thwart progress toward creative faith. So Paul went back to fundamentals and started where we all have to begin in order to nourish faith for great living.

I

The great apostle began by saying that since the Colossians had "received Jesus Christ the Lord," they had better take the next step and "walk ye in him." They never could believe in Christ unless they got around to experimental confirmation of the meaning of his comradeship. Why is it that if you tell a small boy not to touch wet paint he is not satisfied until he puts his finger on it and proves to his own satisfaction that it is wet? His belief simply is contingent upon experimental confirmation. Unhappily, when we come to the matter of the Christian faith we treat wet paint signs seriously, and shy away from practical experiment. Our religious behavior suggests that of the lady who wanted to learn to swim vicariously, by watching others and not getting wet herself, or the boy who got his sums by looking up the right results in the answer book.

Faith, however, faith for great living is more hardly won. It comes about somewhat after the fashion of our trust in the principles of arithmetic. The learner goes through the process of adding a column of number and then carrying a number over to the next column. At first that business of "carrying" a number from on column to the next does not make sense. It has to b verified in the experience of the learner who finds th principle of "carrying" valid because it gives the righ answer. So, faith in Christ as the way to great livin is not something we pick like an apple from a con venient tree; it is something achieved by dedicated ex periment with his creative fellowship. There is n other way beyond the habitually mild skepticism whic usually overlays our milk-and-water faith.

By way of beginning, Paul suggests that faith come through love, as if it were necessary to love Christ i order to have faith in him. Paul is right. Faith an love are corollaries. You can't have one without th other. They say that "love is blind," and maybe it when those who love us go on believing in us, havin faith in us, regardless of the absurd things we do. Bu love is like that. It is the inspirer of faith. We jus cannot help believing in those we love. If our childre are bad, if they persistently get into trouble, if we kno inside that they are not all we had hoped they migh be, we still go on defending them, believing they hav real stuff in them, trusting they will yet be what w are sure they can be. Love is the inspiration behin that faith.

After the same fashion, our love for Christ is th inspiration of our faith in him. There may be time when it is quite beyond us to understand the hurts an the disappointments, the sorrows and the failures w suffer even when we love and serve him, but we sha go on trusting in him, believing in his grace and merc and power if we love him. It is love that keeps fait alive in us when we crash into the sharp corners of th universe and find ourselves knocked flat. If we lov enough, we pick ourselves up and get into the figh again, believing Christ will see us through. And, course, he will.

But, you say, how can I love Christ, and walk i him? It is a question involving a paradox. You can love him unless you know him and you can't kno him unless you love him. Professor Haydon of th University of Chicago used to say that most people idea of God was "a vague, hazy, oblong blur"; an the same might be said of the average man's idea Christ. The trouble is, you can't love a "vague, haz oblong blur." You have to know anybody you love. C course, there is such a thing as "love at first sight," an sometimes it endures after "second sight," althoug that does not necessarily hold. Nevertheless, we nev really love anything or anybody we do not know, whi is why "love at first sight" ought to wait for "secon sight," before becoming too involved.

The small boy's distaste for school is the result, n of too much study, but of too little. He simply has n learned enough to love knowledge and truth. My ow childhood introduction to the piano by way of week lessons leaves me with a sense of vast regret. I hat the piano with a certain malicious hatred which on o occasion tried to put the instrument out of commissio Nevertheless, my dislike for the piano was occasion

the fact that I practiced too little to enable me to ɔy the result. In those days I did not care for the ıo because I never knew enough to make real music it; because I never really tried to become acquainted h its possibilities.

t is that way with Jesus. We don't get around to ng him because we do not know him. Our Bibles ıer dust in forgotten corners, our church-going is ıal, our prayers are indifferent, so that our ignor-e of the Master is colossal.

Every little while I hear somebody say that the most ɔortant thing in Christianity is the Golden Rule. "I to live by that," somebody says, "and I think I am ng Christian." To be sure Jesus did teach the lden Rule, but to assume that he taught nothing re significant, that his life and death and resurrection ant no more than a Golden Rule, which was not n original with him, is to reveal our abysmal ig-ance of Christ. Of course we cannot love him if we ɔw no more of him than that. We never shall "walk him" until we begin to deal seriously with our spir-al illiteracy. We have to start with an act of the l which sends us out in search of knowledge of ı. Augustine started that way in the third century the Christian era and C. S. Lewis started that way the twentieth century, and both of them ended at same place. When they knew Jesus as he is re-aled in Scripture and tradition, they came to love n.

Of course, we have to go on, then, to say that we ver really know Christ until we love him. The nciple holds true in all of our experience. I am ıazed, sometimes, to discover the infinite capacity of boy's mind for resisting knowledge. He can find ɔre reasons for not learning what ought to be learned ın you would imagine possible. On the other hand, will devour a book on scouting, learn more about ng knots or making model airplanes in less time ın you would believe. In one case he loves what he ırns, in the other case he doesn't. You have to love ur job to know your job. There are some people ıo go into a job and in no time they have mastered learned its relation to the whole of which it is a rt, found ways of being more efficient and become dispensable. There are others who never master their ɔs or get around to understanding why things are ne the way they are. The difference is that one man ves his job enough to know it, and the other man does ɔt.

So it is in all life. We never really know anybody ıtil we have loved him deeply, for it is in love that e deepest intimacies of life are shared and confidences e given and received. After the same fashion, love r Christ begets a strange passion for knowledge of m and a will to "walk in him."

It is a curious paradoxical chain—knowledge, love, ith. Faith in Christ begins in love for him; but love r him depends upon knowledge of him and knowledge him is contingent upon love for him. So when Paul lks of faith wrought by love he is speaking of a mplex process which leads us in the end to "walk ith Christ."

II

Faith, which begins in love and knowledge, has its issue then in what Paul calls "newness of life," in a decisive alteration of the self. We find that "newness of life" when we become, as Paul said, "rooted and built up in Christ." The more we know and love Christ, the more we are guided and strengthened by him. Gerald Heard notes that when a wild elephant is to be trained and tamed the only way to do it is to yoke it with a tame elephant. By contact and subtle influence, the wild one comes to a realization that it can be tamed, it can learn. What is more, by being linked with a life of purposeful activity, the elephant becomes a different kind of elephant. A change is wrought so that a ferocious, trumpeting, wild beast becomes a servant and a friend of man. Just so, as we "walk in Christ," we become so rooted in his purposes and built up in his way that we become different in character and thought.

I do not mean to suggest that we become perfect all at once. There is, as Reinhold Niebuhr suggests, something of the devil even in the "children of light." That is why this business of building faith for great living has to be a continuing process. The difference between us and a wild elephant lies at this point. Once the elephant is tamed, he is tamed. He can be unhitched from his tamer and allowed to toil alone. We humans are not tamed so easily. Day after day we have to be "rooted and built up in him, and established in the faith." We are, as Stanley Jones points out, "better or worse" as we "pray more or less." Our security in the good demands the morning watch, the evening prayer, the constant knowledge that we are yoked with Christ and "walk in him."

Faith for great living, faith which begets "newness of life" is a growing thing. It never is a finished product, polished and shined to be laid away for future reference. It has to be renewed by perpetual spiritual fellowship and encouraged by constant practice of "the way." We are talking a great deal these days about loving our enemies, and it is an excellent idea if we can do it. We have had a rough time, however, trying to love the Germans and the Japanese. The trouble is that we still are, as Paul suggested, "babes in Christ." We need to start nearer at home, loving those who are close by. If you are a stenographer, you might try loving the girl who works next to you and is endlessly irritating because she chews gum and chatters all day. Or you might try loving your maid, if you are lucky enough to have one. There are times too when it is not easy to love the members of your own family, but the family is a fruitful source of practice, a place where we can be "rooted and built up, established in the faith"; where patience may have "its perfect work."

Jesus had no little to say about going "the second mile." So, by way of getting "rooted and built up" you might experiment a bit doing more than your share at the office, at home, in the church. If somebody hands you a bad bargain, you might try fulfilling the bargain to the letter and a little bit more. Give more of yourself and your money than anybody has a right to expect. When somebody says mean things about you, return

good for evil and forgive "seventy times seven." Since we are "babes in Christ," we probably shall have a bad time of it. It is true, as Claude Montifiore says, that "the ethic of Christianity is an ethic for heroes only."

However, what I want you to see is that it is by way of these experiments that we are "established in the faith." Intellectual assent to the ethic of Christ is a very poor substitute for practice of "the way," and faith is not faith until it gets around to risking action on its deepest convictions. Nevertheless, what is more important is that we shall fail miserably in our experimental Christianity unless we are yoked with Christ, walking in him. Nobody else can tame our resentments and contain our human reactions to the experiences that inspire anger and bitterness. It is all very well to try to be Christian in the deepest possible sense, but just trying won't do. Faith is the only answer there is to our need—faith in Christ with whom we have walked in love and knowledge.

III

That brings me to Paul's conclusion that this faith is an occasion for genuine thanksgiving. Paul knew all too well that, however good his intentions, he could not be Christian "on his own." He had to have faith for great living. Without faith he did what he shouldn't and failed to do what he ought. Yoked with Christ his spirit was tamed and he could manage himself. The love of Christ constrained him from the evil he would do, and faith in Christ gave him strength and courage to give his best to life. He was abidingly grateful for that.

What most of us have missed in the Christian faith is its power to inspire and sustain great living in Christ. We have thought too much in terms of negatives. The schoolboy echoed our modern mood when he was asked what he thought God was like and replied that as far as he could make out, God was "the sort of person who is always snooping around to see if anyone is enjoying himself and then trying to stop it." On the contrary, God, whose spirit we see in Christ, is guiding us perpetually to life's deepest enjoyments. We find ourselves and our finest enjoyments when we lose ourselves in love for others, when we experiment creatively with the Christian faith. So Paul understood when he spoke of being "established in the faith" as a cause for great thanksgiving. Love, knowledge, faith—and then thanksgiving, gratitude for a faith able to sustain great living.

FAITH finds God. This is the declaration of the gospel. Faith finds him more directly, more completely, than does any other method or discipline. This faith-function is far more than a mere emotion, far more than an act of reason, far more than a deliberate act of the will; it is the movement of the entire personality Godward, the dedication of the entire self to the command and guidance of the Supreme Being.

AUSTIN K. DEBLOIS.

WHEN I have gone down to the grave I shall have ended my day's work; but another day will begin next morning. Life closes in the twilight but opens with the dawn. VICTOR HUGO.

Lest the World Decay

BY EBEN. COBB BRINK

Ye are the salt of the earth . . . Matthew 5:13.

IN STRANGE contrast to the emotional hilari and revelry that marked the news of Japan's su render, with quiet simplicity America today heeds t President's call to prayer.* It is fitting that we shou thus offer thanks: for the en of war, for the safety of lov ones, for the relief of the o pressed. But our thanksgivi will be hollow sounding unle we do something more about than merely lift our voices say, "We thank Thee, God."

Let us remember that this more than a day of victory— is a day of challenge. It is day of challenge for us as Chr tians to heal the scars of war, care for those who have bor the battle. It is a day of cha lenge for us to set our house in order, in our individu lives and in our national life, in order that we may s the world aright. It is a challenge that cannot ignored, because its opportunity has been purchased a terrible price.

If you would tally that price, you must enter in t ledger the suffering of oppressed peoples. For back the opportunity that comes to us today is the sufferi of many people; of families in distant lands who kn not where their loved ones are; of husbands and wiv who have been torn asunder; of children who kn not where their parents were taken. And you mu enter in the ledger the destruction of towns and lan You have seen the graphic pictures of destroyed cit and villages, but unless you have been there no pictu can convey the utter ruin that has marked war's pat You have to see the masses of rubble, and feel t emptiness, and smell the smell, of what were on men's homes and schools and churches—homes a schools and churches that were just as dear to tho even though for the time we have called them enemi as our homes and schools and churches are to us. A into the ledger you must enter the awful loneliness a heartache of men who have had to go out from th homeland to wage war throughout the world, a lon liness and heartache that is far worse than anythi men have experienced before because this war has be so prolonged and men have been away from loved on for not only months, but years.

THE HUMAN COST OF VICTORY

Yes, if you would tally the price that has been pa for the victory which we have won, you must enter in the ledger the death march on Bataan; the barr wastes of African deserts in Tunisia; the tropic

*This sermon was preached by Chaplain Brink on Sunda August 19, at the Northminster Presbyterian Church, Was ington, D. C. (Signal Corps Photo, by permission.)

les of Guadalcanal and Tarawa; you must tally old, bitter winds of Attu and the loneliness of Ice- ; you must record the awful beach at Salerno, re first we landed when we stormed the citadel of ope; and the long siege in the mountain fastness of ino; and the weary, dread wait on Anzio. You count the beaches of Normandy, and St. Lo, and Bastogne bulge; you must not forget a barren vol- island named Iwo Jima; nor Okinawa. You must mber lonely flights through flak-filled skies and vigils on ships sailing through dangerous waters. re are so many entries you must make in the er! You must record the long corridors of cots in ital wards; and the row upon row, acre upon acre, ttle wooden crosses and six-pointed stars that make tle spot of America wherever those who will not e again lie sleeping in far distant lands. At such men have won for us the opportunity which is today!

'IT IS FOR US, THE LIVING . . .'

The world will little note nor long remember what say, but it can never forget what they did. . . . It or us, the living, rather to be dedicated to the un- hed work that they have thus far so nobly ad- ced . . . that we highly resolve that these dead l not have died in vain."

Christian men and women, today's challenge is all greater because we have the power to accept it. We e proved to the world the power that is ours, power we have created by the might of our own hands. might speak of huge convoys sailing out across the , or of massed artillery, or of tanks going forth to le, or of great air armadas. But suddenly in the few weeks even this great array of power has med into insignificance as we have read in the ers of atomic bombs—of power so great that the d of the layman cannot comprehend it. But what d is all this power? So far it has been good only destruction—to destroy the things which men have t for themselves and their loved ones. If we are ng to rebuild the world, if we are going to restore o the kind of world it should be, we must find an greater power than we have yet created. But I k wrongly—we do not need to find a greater er, for we already have that power. For nineteen dred years we have been saying that we have the atest power in the universe—the power of God com- ted unto men, the power of God by which a man's can be so changed that he in turn can influence an- er, until all the world could be changed, and the gdom of God could come on the earth. It is in our er to save the world from decay, to rebuild it.

THE CHALLENGE PASSES TO US

Long years ago, in a troubled and weary world, a n of Nazareth called a group of humble folk, fisher- and peasants, and challenged them to go out into world of their day, to save it from decay. As he llenged them, he said unto them, "Ye are the salt of earth." Those were presumptuous words to have n spoken in old Judea, in that day when the armed might of Rome held sway over the world. Yet they were to be validated. Before the lifetime of those to whom he spoke was spent, the influence of that humble band of disciples and apostles was so strongly felt throughout the Roman empire that leaders of communities, fearing the growing power of the Christian fellowship, met in council, saying one to another: "What are we going to do? Those who are turning the world upside down are coming here also! What shall we do to stop the Christians?"

The Master still speaks to us, challenging us to go out into our world of today and keep it from decaying. He says to us, as he said to the disciples of old, "Ye are the salt of the earth." His words have lost none of their metaphorical intent. Salt is the great seasoner, the great preserver, the great cure. But salt, if it is to work, must be applied to that which is to be seasoned. It must be rubbed into the wound; it must have contact with that which is to be preserved. It does no good merely to talk about its fine qualities, and then put it away on a shelf to take down again some day when it is more convenient. Our Christianity is of no avail, no matter how powerful we say it is, unless we bring it to bear upon the needs of the world.

Again, salt, if it is to be utilized, must be available and used in sufficient quantity to overcome the process of decay. Individual grains of salt are useless, but taken in quantity they have great strength. Just so with our lives. No matter how fine a Christian an individual may be, the power of Christ can prevail in this world only by the combined strength of all Christians banded together for the work of the Kingdom of God.

A CALL TO FRESH DEVOTION

Remember, too, that only *pure* salt will prevent decay. The commercial product that we buy in the stores has been so adulterated with substances to make it free flowing, to keep it from getting damp and to make it attractive, that it is good for little more than to flavor our food. Our power for good is lost when we allow the influences of the world to weaken our devotion to Christ.

The Master challenges us as he challenged his disciples of old. He sends us out into the world to save it from decay. Great issues confront us—great issues that will be resolved by statesmen, financiers and diplomats, that will be settled by international conferences. But you and I must be the salt that will season and preserve and cure the world. There are homes and lands to be rebuilt. There are ragged, hungry people to be clothed and warmed and fed. You cannot feed the Bread of Life to men whose stomachs are hungry. There will be many calls for help. Many of our friends and neighbors will object to the inconveniences they are asked to bear in order that the victims of war may be cared for. The Christian must set an example of willing sacrifice for the needs of mankind. We must answer the pleas that will come in the name of charity more generously than ever we have done before. The Master meant it when he said, "Inasmuch as ye do it unto one of the least of these, ye do it unto me." When,

in our churches, appeals are made for mission support, we must fill the benevolence envelope to overflowing. Yet all this is but a beginning of our Christian responsibility.

ECONOMIC PROBLEMS THAT LOOM

A serious economic period lies before us. The great question of the employer-employee relationship is as yet unsolved. Now, as we change from wartime jobs to peacetime work, we face an even greater shifting of population than we did during the war. The question of dislocated persons, and families, will loom ever larger on our economic horizon. It is a question that will take much study to solve. But the Christian can help these persons, who need more than anything else a firm foundation upon which to build, by taking an interest in them in a personal way. If there is a stranger in your neighborhood, it may be that your friendship and interest will be the tie that he or she needs to help in the adjustment of life. It may be that some stranger is hungry for the fellowship of the church—have you asked him to come to your church with you?

The minority groups will have a new claim upon our attention in the days ahead. While we were in Italy, marveling at that battalion of Japanese-American soldiers who were achieving such glorious results in battle—results for which they received from our government such high honors and so many personal decorations for valor—we read in the papers from home of how a local chapter of a national patriotic organization had persuaded the town fathers to remove from the municipal honor roll several names of men who were then fighting in Italy "because they did not want Japanese names alongside of their American boys' names." Did you realize, as you read the papers, that at the very time those names were removed, the second of them should have had a gold star placed before it? Or what of the Negro? What of those men of dark skin who drove the supply trucks across Africa to keep us moving in Tunisia, never failing us though the road was long and the blackout dense? Those Negroes who all over the world have worked and fought with their white brothers? Those Negroes, for example, of the air squadrons who have flown patrol and fought as well as any man with light skin? What is going to be our attitude when these men of the "minority groups" return to this land of the free and the home of the brave and remind us that they have done their part, too, in this war we have fought? What is going to be our Christian attitude toward them? How are you going to act? The good neighbor policy must begin at home if it is going to work in the world, and our Christian attitude toward the folk right at our door will bear direct influence on the whole question.

THE RETURNING SOLDIER NO PROBLEM, IF—

The returning veteran will *not* be a problem—that is, he will not be if we recognize him as the man who went away, and give him our friendship as he endeavors to pick up where he left off in his life. As each man comes back, let us never forget how much he has given in the years that have passed since he went away. Not only has he given of his blood and sw and tears—he has given far more than we realize r terially and economically. While he was away, liv on the small income of a soldier, others have been ployed at the high wages of wartime occupation. N the war is over, and in the coming months there going to be great shifts in employment. Many r are going to be out of jobs until they have found r positions. But, for the most part, the soldier will be at home to look for these new jobs until most them will have been filled by those who during war made the high wages, and who now have chance to seek other employment while the men service are still away from home.

Christian men and women, here is one of our gr est opportunities. Our friendship and interest and h will be needed by the men who will be coming b to our communities, to help them and their fami as they re-establish themselves, not by charity, but Christian friendship and interest.

BROKEN HOMES—AND LIVES

We face a serious social problem in America. one can deny that a wave of intemperance, of imm ality and unethical conduct has swept over our nat during these past years. For some months, since I turned from overseas, I have handled the sold family-home problems cases that come to the Office the Chief of Chaplains. One has but to read the h dreds of letters that come to us to realize how gr is the problem that has grown in America by the forced absence of men long away from their home homes all too often formed in the haste of wart marriages, where husbands and wives, soon separa as men went overseas, hardly know each other. the problem is not limited to the homes and lives men in service; it is to be found in high and places alike in our land today. We have only to r again the newspaper accounts of the revelry and bauchery that marked the celebration of the war's in every city of our land, to catch a glimpse of depths to which we have let ourselves go. Certai no one who called himself a Christian would be am such revelers! Can it be that there are so many r Christian men and women in our nation? Here haps is our greatest challenge. Our Christian influe must permeate into the social structure. We who ourselves Christians cannot afford to be lax. We m draw clear-cut and rigid lines of conduct for oursel that we may set an example to others. The Chris *is* different: his conduct must be rigidly right. Pa rule of life is still the best to be found: "If it ca my brother to offend, I will not do it, lest I cause brother to offend."

Only as men see us living Christ's way can they led to follow him. Only as we bring into their l Christ's life can sinfulness and decay be stopped, men live together in peace and brotherhood. Yes, *are* the salt of the earth. But if the salt has lost strength, what can make it salt again? Once ag to think in terms of the metaphor which Christ u

he asked the question of old: If salt has lost its rength, the only way to gain new strength is to re- n to the source of the supply, and there obtain more , more power to keep the world from decaying.

TOWARD A LASTING PEACE

With this in mind, let us heed President Truman's clamation, wherein he says in part: "Let us give nks to God, and remember that we have now dedi- ed ourselves to follow in his ways to a lasting and t peace and to a better world. . . . I call upon the ople of the United States, of all faiths, to unite in ering their thanks to God for the victory we have n, and in praying that he will support and guide us the paths of peace."'

This is more than a day of victory: it is a day of llenge. Ye *are* the salt of the earth. Let us today w nearer to God than ever before, that we may find ength sufficient for the task that is ours. For God l give us that strength if we but seek it, and will d us out to season and preserve and cure the world. t our own measure of salt will not be sufficient un- s we go to him, to receive the strength that only can give.

Two pictures linger in my mind from the days over- s. The first is that of the little silver cross that be- ged to my portable field altar—that little altar that nt into battle with the reconnaissance battalion of armored division, the little cross that was set up, hetimes on the front of a jeep, sometimes on a ration x, sometimes in stranger places, but which made a hedral of any spot; for it was a sign to men that od was near, if they would but seek him. The other ture is that of a bombed-out basement in a building Italy, where one of our great hospitals was estab- hed. In this bombed-out basement we made a chapel. he altar was an old packing-box covered with hos- al sheets. Behind the little cross there hung a picture the Christ, and the light from the altar candles one out to make the bombed-out basement a chapel.

'BEFORE THE CROSS OF CHRIST'

Before that first little cross on the battlefield, men wed as they sought the Christ, and bowing, found w strength for the tasks that were before them, even ough they had to go through hell to accomplish ose tasks. Before that second little cross, doctors d nurses bowed to find renewed strength to serve eir fellow men through long hours of toil, and unded men found hope to face the future, despite e handicaps with which they were going home.

Before the cross of Christ let us bow on this day victory, that we may find strength and hope for the sks that are ours, and bowing there, let us dedicate rselves anew to him who calls us to go out and, his name, be the Salt of the Earth, lest the world cay.

THERE is little or no community in the city where e is lived on a class basis. Most of our churches e class institutions; they are not community insti- tions. MARK A. DAWBER.

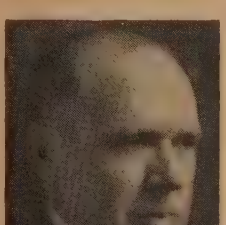
The Atomic Bomb and Its Implications

BY MARSHALL WINGFIELD

"And the Lord God planted a garden eastward in Eden, and there put the man whom he had formed. And out of the ground made the Lord God to grow . . . the tree of life . . . and the tree of knowledge. . . . And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of knowledge . . . thou shalt not eat . . . for in the day that thou eatest thereof thou shalt surely die. —Genesis 2:8, 9, 16, 17.

THERE are many great Bible passages with highly significant meaning for our times, but their messages have been rendered null and void because of literalistic interpretation.

These passages from the second chapter of Genesis are among the noblest utterances of earth's spiritual philosophers. They contain an insight which marks them as inspired. Through the ages, these words have been saying that it is disastrous for man to eat of the Tree of Knowledge before he eats of the Tree of Life; that is to say, woe shall be the lot of man when his head outgrows his heart, when his mind outruns his morals, when his science outstrips his spirituality.



But literalistic interpreters of the Scriptures have treated this noble allegory as history, and have made the Garden of Eden a geographical spot, not seeing that it is the boundless, timeless, realm in which human mind and morals run their everlasting race. These literalistic interpreters of the Scriptures have taken the great panorama of human history and reduced it to "a little garden just for two." To make the Tree of Knowledge and the Tree of Life no more than two material trees in a material garden is to miss the whole point of the allegory, just as one would miss the whole point of the parable of the Prodigal Son if he lost sight of the love of God and began to argue about what day of the week it was on which the Prodigal Son left home.

THE STORY OF THE AGES

Through the long ages, man has always come to the Tree of Knowledge prematurely; always he has insisted on eating of the Tree of Knowledge before eating of the Tree of Life. Man invented gunpowder before he acquired the morality to restrain him in its use. Man learned the secrets of chemistry before he grew tall enough, spiritually, to refuse to use his chemistry to make poisonous gases to destroy his fellow man. Man invented a boat which would plow under the sea long before he had a spirit great enough to restrain him from using the boat as a murderous instrument. The

airplane was invented before man was ready to use it benevolently. All of these were forms of eating of the Tree of Knowledge before eating of the Tree of Life.

Man brought in his machine age before he brought in a moral age to manage his machines. He invented the radio which enabled him to say everything everywhere, and then had to admit the truth of G. K. Chesterton's jibe that it was a very remarkable thing that the most perfect means of communication should appear at a period in human history when man had so little to say.

Man made the world smaller before he learned how to live in a smaller world. He has learned how to produce goods in great abundance, but he has not had the willingness of heart to distribute the goods for the general welfare of his fellows. The result is that the world has had want in the midst of plenty. It has not been very long since citrus fruit growers were piling up their fruit and spraying it with kerosene to reduce the market's edible supply. Pigs and calves were destroyed by the thousands in carrying out this "economy of scarcity." Every third row of cotton was plowed under while thousands were sewing patch upon patch to cover their nakedness.

If one wants a memorable picture of this crazy economy of destruction which was substituted for a decent economy of distribution, let him read Carl Sandburg's poem about the wind-bitten vagabond who came to a crazy country where shoemakers were barefoot because they had made too many shoes, and carpenters were living outdoors because they had built too many houses, and farmers were in debt because they had grown too much food.

CAN WE 'MANAGE' THE ATOMS?

At every garden where man has paused on his long road, he has gone to the Tree of Knowledge before he has gone to the Tree of Life. And now man has gone to the Tree of Knowledge and plucked an apple which would dwarf to a crabapple any apple that Adam and Eve ever saw. He has plucked the knowledge of how to release the power of the atom. Compared with that knowledge, the invention of gunpowder, the harnessing of steam and electricity and the invention of the gasoline engine may come to seem like very small matters.

Harnessing the atom will enable physicists and engineers to enter vast new realms of power-research and development. The scientists confidently tell us that this amazing discovery will make man independent of the sun for food production. Man will be enabled to live underground as healthily as above ground, and more comfortably. Any country, with any climate, at any time of the year, on a small indoor acreage can grow all it needs to feed, clothe and provide shelter for its citizens. The citizens will need only to contribute services according to their talents—administrative, manipulative or technical—and for only a small fraction of their time.

It is believed by scientists that the economy of uranium may soon displace the economy of coal. A pellet of this energy the size of a vitamin pill will run an automobile for a year. The same pellet will heat one's house in winter. Atomic power will provide art ficial suns to drive away fog and melt the ice on ci streets. It has even been claimed that this energy ma be used to break up hurricanes and tornadoes. It wi enable man to make iron, copper, tin, gold and oth metals from sea water and in unlimited quantity.

This atomic power can easily be managed, the scie tists say. It can be turned on and off like an electr light. It can be used to incubate eggs or to give off white hot candescence. It can be stored indefinite without deterioration. It can be used so cheaply drive vehicles that its energy can make transportation public utility. According to scientists, there are ma other ways in which the atomic energy can be used bring in the age foretold by the poets and prophets.

BACK TO THE STONE AGE

But there is little cause for rejoicing in any of th information. And the reason why there is little roo for rejoicing is simply this: once more man has eat of the Tree of Knowledge before he has eaten of t Tree of Life. Man's mentality has run too far ahe of his spirituality. Intellectually, he has jumped ahe into the twenty-first century suggested by the pictu of Buck Rogers and Flash Gordon. Spiritually, man lagging back in the Stone Age.

The late Professor Soddy of Oxford used to say th "if it ever becomes possible to release the great store energy in the atom, the first use that man will make it will be to construct a bomb." And Professor Sod has proved to be among the prophets.

The Archbishop of Canterbury recently said th with the nations in a war-weary mood and sobered the discovery of the possibility of the suicide of t race, he has no doubt that man will control the aton bomb against ill use for a long time to come. Again this word of the archbishop I set the word of the gre military philosopher, Von Clausewitz: "War is an a of violence pushed to its utmost bounds. To introdu into a philosophy of war a principle of moderati would be an absurdity."

The archbishop is indeed an optimist. He wou still be an optimist if he believed that man will morally strong enough at the end of another century be entrusted with this primal force. Wise men ha been saying for a century that the universe is a va tinderbox from which God hides the matches. No man has found the matches and, after striking two them, stands awed by the thought that he has fou the stuff from which is wrought the wrath of God.

The energy of the atom can be exploded with a v lence beyond anything known on earth. The Briti "Grand Slam," mentioned by President Truman, is earth-shaker so powerful that when one of them w dropped on a granite islet in the English Channel f experimental purposes, the islet disappeared. The "v of wrath" in each of the two atomic bombs dropped Japan was no larger than an orange, but it was 20,0 times more powerful than the "Grand Slam" and co tained a quarter of all the explosive power of all t bombs sent against England during the whole course World War II.

'e are being told that the unleashing of this basic
er of the universe will end war. Nations will have
eep the peace now, or the whole race will perish.
same thing was said when gunpowder and dyna-
were invented. But war continued in more ter-
forms than before. Nobel, the inventor of high
osives, declared that he had ended war, but he lived
enough to bemoan his invention. The nine-million-
ar fund which he set aside for peace and other
s was a gesture of atonement.

WILL ATOMIC POWER END WAR?

rofessional military men will remind us that each
weapon calls out a counter weapon, just as the
ber-plane called out the fighter-plane. That might
been true once, when man was dealing with deriv-
s, but it cannot hold true now, when man leaves
vatives behind and comes down to the original and
al force. When the final physical force has been
loyed, how can there be any other physical force to
teract it?

here is only one power in the universe which can
ter the destructiveness of atomic power, and that is
al power, or spiritual power, or religious power,
ou may choose to call it. And it is not likely that
ugh moral force will be called into play to safeguard
atomic force, the Archbishop of Canterbury to the
rary notwithstanding. The temptation for posterity
likely prove greater than its moral strength and
power will be unleashed for evil.

eonardo Da Vinci invented a submarine, but he
royed his plans because he feared man would use
invention to bring about the utter destruction of
lization.

Havelock Ellis writes that he stood by Hiram
xim one day as Maxim explained his new gun.
er hearing him relate how many lives this gun could
ff out in a minute, Mr. Ellis said to Mr. Maxim,
hat gun will make war very terrible." And the
entor replied: "No, Mr. Ellis, it will not make war
ible: it will make war impossible." Mr. Ellis
te this reminiscence on the day Maxim died, and
added: "I suppose the man who first elongated the
-inch knife-blade into the three-foot sword-blade
ught he had made war impossible."

The discoverers of more effective killing instruments
e not feared, as Da Vinci did, to make their death-
lers available. They have thought, as Maxim did,
t their inventions would end war. But in every in-
nce the weapons which they thought would end war
e been used to make wars more ghastly.

A GLANCE INTO THE FUTURE

Under the pressure of passion and the urging of am-
ion, men have put into use the most efficient killing
truments at hand. There is no reason to believe that
terity will act differently when it comes to using
mic energy. This energy may not completely destroy
world, but one with imagination can easily see the
nnant of humanity, deep in some cavern of the earth,
nouncing bitter curses on the scientists for unleash-
the power which has wrecked the world. If you
would see a preview of that picture, look at the picture of the London woman whose three little children had been killed by German bombs, as she stands where her house had stood, and calls upon God to damn eternally the man who invented the airplane.

We are told that fear will restrain man in the use of this atomic power. But where in history has fear ever been a deterrent when hate had been whipped up to white heat? In the conquest of the atom at this particular stage in history, there is little ground for any sort of feeling save a feeling of deep anxiety. We have intelligence enough to know that we cannot confine the secret of the atom to America. What we know today, everybody will know tomorrow. What we have today, the world will have tomorrow. If the atomic bomb can destroy Japan today, it can destroy America tomorrow. And the enemy will not have to cross the ocean to loose it against us; he can send his atomic bomb by a manless rocket which has been launched from the ocean's other side.

MORAL POWER—OR ELSE!

The only thing that can help us now is to face the truth which we should have faced long ago, and that truth is: the only power that can save us from our science is moral power. If we cannot persuade the children of the next two or three generations to open their hearts to this moral power, then our world is doomed.

We are beginning to see that when Jesus said, "Seek ye first the Kingdom of God and his righteousness," he was saying simply this: that man must not eat of the Tree of Knowledge before he eats of the Tree of Life. Through nineteen centuries men have been reading the words of Jesus, "Blessed are the peacemakers," and now we are beginning to see just how blessed the peacemakers are. We have damned those whom Jesus called blessed: we have said, "damned are the pacifists" when the word "pacifist" means peacemaker. And now, with atomic energy unleashed, we must begin to bless those whom our Lord called "blessed," or the whole world will be damned to utter destruction.

MAN cannot live by bread alone. From the distracted life of our day there comes a challenge to religion to meet three general types of need: the need in personal life, felt in the strain which modern life makes; the need arising from economic distress, agonizing and shrieking to a heaven all too brazen; and the need coming from intellectual difficulty and perplexity. There is an empty place in the heart of modern man, in spite of a clutter of assorted merchandise amid which man's heart is unsatisfied. A religion honest enough, robust enough, to meet these needs can take that place and fill it. HALFORD E. LUCCOCK.

NO CHRISTIAN today has the right to poke fun at the narrowness of our forefathers. Our boasted breadth has come to us at the expense of depth. We are broad and shallow; they were narrow and deep.

JOHN SUTHERLAND BONUELL.

Whose God Is God?

By Hillyer H. Straton

He that hath seen me hath seen the Father. John 14:9.

THE LIFE of Blaise Pascal is a story of romantic greatness. Among the outstanding intellects of all time he early showed evidence of unusual discernment. When a mere boy of eleven he prepared a treatise on sound; at sixteen his mathematical genius was evidenced by a paper on conic sections. Fascinated with the study of physics as a young man, he discovered the law of fluid pressure still known in scientific circles as Pascal's law. Pascal will always have a place among the leading scientists of this earth. What did he consider his greatest discovery? Pascal, philosopher and religious thinker, as well as scientist, wrote the answer on a little slip of paper. He sewed it up in his doublet to be worn next to his heart and there it was found after his death. One who is only casually acquainted with Pascal's life is amazed to find that on the paper he had written that he considered his greatest discovery to be that *God is not the God of philosophy, but that he is the God of Abraham, of Isaac, of Jacob, and of Jesus.* Why should one of the world's great minds consider this to be his supreme contribution to the earth's fund of knowledge?

On one occasion a group of Sadducees, the rationalists of that day—"Which say there is no resurrection"—brought to Jesus their cleverly devised stock situation about a hypothetical woman who had been married to seven different men. Their question, "Whose shall she be in the resurrection?" It was a poser. The Pharisees had never been able to answer it satisfactorily. Now the smug rationalists were going to discomfit this country rabbi from Galilee. Jesus with quick discernment pointed out their error in two very vital fields. These little city minds did not know scripture nor were they acquainted with the power of God! Jesus gave the final answer for men of faith: "but as touching the resurrection of the dead have ye not read that which was spoken unto you by God saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." What simple logic, what a devastating answer! Jesus himself becomes the fourth and the greatest in this classification, as Blaise Pascal well knew.

I

God is the God of Abraham, the God of men of faith. Abraham was among the living. This was the supreme affirmation of Jesus. He knew that God sees to it that men of faith always live. You say, "What proof?" It is not in the realm of proof. It is in the realm of faith. It is one of those facts that transce reason, and yet faith tells us that it simply must be. obviousness is in the same category as another of P cal's famous arguments known as "the wager": If m has to gamble on the future let him gamble on eter life and blessedness to be, where he has nothing to l and everything to gain.

The *Biblical Archaeologist* recently published picture of an ancient Sumerian statue which is c tainly forty-seven centuries old. Beside it is a pho graph of a modern Bedouin workman. The rese blance is so striking that you would have thought modern Bedouin was the model for the ancient stat Personality had persisted for nearly five thousand yea If physical characteristics can be transmitted for a such length of time as this, how much more can believe in the persistence of spiritual realities?

Abraham had faith to venture for God and an ide Is it too much to conclude that his trek to the west a land that I will show thee" demonstrates that Ab ham had come to a monotheistic conception? It w certainly not the complete views that we hold tod which have been wrought out by centuries of expe ence and suffering, but it was a beginning. God wou be with him in the west as he was with him in U That insight was a significant religious advance, for gods of that day were the gods of the local communi Ancient beliefs gave them jurisdiction in Ur, but Babylon or Nineveh or the westland other gods h suzerainty.

The religion of Ur, the worship of the moon godd Sin with its human sacrifice and other abominatio stifled the soul of Abraham. He had to get out.

> Build thee more stately mansions, O my soul,
> As the swift seasons roll!
> Leave thy low-vaulted past!

It always takes courage to break with one's past, break with one's home, but God had called Abrah to the west and he was ready to break.

The years have rolled by, and Abraham is now in west; but he has always been troubled by the offerin that his neighbors gave to their gods, the first fruits their body for the sin of their soul. Did he love God as much as they loved theirs? The question hau ed him, so he took the lad Isaac up on the mountain test his own love and faith in this one God, ruler heaven and earth, by offering up his beloved son. Th God showed Abraham and all men that he was interested in gifts or sacrifices however costly, but obedience and faith. Abraham must have come do from that soul-shaking experience with faith in God who was also a God of moral righteousness. was morally wrong to slay one's son, no matter h much the theological logic of that day held that gods always demanded one's best—hence you must of your dearest son to find perfect appeasement. Abrah had much to learn about what true morality entail but as with his monotheism he made a start. M since that day are still discovering new insights in righteous demands of God. The record tells us that became the father of the faithful. "He believed G

it was accounted unto him for righteousness." God always been and will continue to be the God of of faith, men who will venture all and go west—sically or spiritually—for him. You see Pascal wed genuine comprehension when he said that God the God of Abraham.

II

God was also the God of Isaac, the God of the aver- man. Isaac lived under the shadow of a great her and an outstanding son, which is no proof at all t in his own right he himself was not a man of very erior character. His courtship of Rebecca is evi- ce of this. It is one of the most touchingly beautiful e stories in all literature. In some ways the greatest cess a man can make in life is to win a good woman l then be worthy of her.

Isaac was loyal to the past. He recognized the values his father's new discoveries in religion. This, too, y be a mark of genius, for sometimes it takes as much dom to carry on a new understanding as it does to mulate it in the first place. Isaac was a man who ved his own day as well as future generations. It recorded that "Isaac digged again the wells of ter." Not only for his own retainers but for all the rsty in a dry and parched land, that well was to give reshment through the hot and wearying days of ny centuries.

God has ever been a God who loves the average n. Lincoln well observed, "God must have loved the mmon people because he made so many of them." The ret of Ernie Pyle's success as a war correspondent s that he wrote not of admirals and generals, the eat and the near great, but of G.I. Joe, his life and es, his dangers and death. We can ever be grateful at we have such a God, one who is concerned with l men, not just the favored few. God is as much terested in the bombed peoples of Europe and Japan the more favored folk of America. Franklin Elmer, ., has expressed it:

Shall I thank God
For bread,
And for the safety
Of the place I lay my head?
In din of crashing worlds
Shot through with screams of pain,
I will do better, far,
To thank my God
That I am strong enough
To share my bread,
Alert enough to tell
Those blinded by their woe
That I still see a star!
When hungry children
Shake with fright,
What can it mean to God
That I am safe at night?

o Pascal showed understanding when he said that God as the God of Abraham and the God of Isaac.

III

God likewise is the God of Jacob, the God of the an who sins. One remembers well the story of the wins, Esau and Jacob. From the very beginning Jacob felt the unfairness in the accident of his birth shortly after his twin Esau, so he began to contrive ways of securing the blessing that belonged to the older by right of primogeniture. God's promise to Abraham and Isaac meant something to Jacob. He wanted to secure its benefits by hook or by crook. His brother Esau, the practical man, was not so concerned with future generations.

The crafty Jacob planned a ruse to deceive his father and double-cross his brother. For the moment it was successful, but sin and double-dealing always exacts its penalty. Jacob had to flee for his life at the very time when he needed his mother's counsel and help the most. God did not let Jacob get away with it—nor will he let us. On the very first night of his fugitive journey Jacob placed a stone for his pillow and dreamed. He might try to flee from the righteous wrath of Esau, his brother, but he could not get away from God. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

Twenty tedious years rolled by in exile. Finally, driven by the inner compulsion that always sends a man home, Jacob started back. There was fear in his heart for what his brother Esau might do. Fascinatingly enough, after twenty years Jacob still wants the blessing, so by the brook Jabbok he struggled with a heavenly messenger. In the most famous wrestling bout of all time there was wrung from Jacob the anguished cry, "I will not loose thee until thou dost bless me." Just so! Somehow Jacob knew in his inmost soul that the stolen blessing from his father did not count. We do not know what happened in the heart and the mind of Esau after the flight of his brother, but the record does intimate that it was Esau who had really gotten the blessing, for through the years he had learned forgiveness and mercy. When Jacob finally met Esau he was received with open arms and a glad heart. God had spoken more loudly and plainly to Jacob through the innate goodness of his brother Esau than he ever did in dreams and visions.

God is the God of Jacob, the God of the man who sins. This God will pursue the sinner to his redemption even if it means sending his own Son to the cross. We have never been able to get away from God, nor can we.

I fled Him down the nights and down the days,
I fled Him down the arches of the years.
I fled Him down the labyrinthine ways
. . . I sped . . .
From those strong Feet that followed after.

There was real insight when Pascal wrote that God was the God of Jacob.

IV

But most of all God is the God of Jesus, the God of redemptive love. The God and Father of our Lord Jesus Christ, who taught us when we pray to say, "Our Father who art in heaven."

Yet this Father Jesus pictured is One who is just to the *n*th degree, who keeps his promise. "Be sure your sin will find you out." The sins of a bitter, rebellious world are finding us out—the sin of Germany, of Japan, yes, and the sin of England and America too. You recall in "The White Cliffs of Dover" the mother who had spent her honeymoon with her soldier husband during the last war in a little hotel overlooking the beaches at Dieppe. The soldier went back to the front and to his death before the birth of his son. Twenty-five years passed and their boy John, in the first wave of the ill-fated raid on Dieppe, was shot down by a sniper located in that very hotel. Brought back mortally wounded to a hospital in England where his mother was nursing he regained consciousness, and the first face he saw was that of the woman who bore him. Through the open window over his head the gentle spring air brought the distant note of a strange martial song, "Over There." Wearily the wounded soldier asked his mother what it was and she, looking out of the window, as she had twenty-five years before, saw American soldiers marching through the streets of London. With a sob in her heart she said to her boy, "The Yanks are coming," and then to the dying lad: "John, God will never forgive us if we fail this time to make a lasting peace."

Jesus knows of the justice of God but his message is always one of mercy and blessing—"The kingdom of God is at hand." From the lips of the oppressed of that day was wrung the bitter, "How long, O Lord?" as each faithful Jew longed for the coming of the Messiah and the deliverance it would bring. At Caesarea Philippi we hear the words of Peter, "Thou art the Messiah," and Jesus' joyous acknowledgment, "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

If the Nazarene was not indeed the Messiah, the Old Testament prophecies and promises are all false and there is no hope; for Jesus the Messiah came in the only age when a messiah could come. There was a messianic milieu that was never to be repeated. The glory that is Bach's music grew out of his background. Were he writing today he would write as the moderns. During the richness of the Elizabethan era the English language came to its full flower, and Shakespeare, the master poet, was ready.

> The poem hangs on the berry bush
> Till comes the poet's eye;
> The world is one long masquerade
> When Shakespeare passes by.

So in the fullness of time God sent forth his own Son, born of a woman born under the law to redeem them that were under the law. In the redemption Jesus showed men that God was also a God who forgives. Humanity has always needed a great deal of forgiveness. Peter once asked Jesus, "Shall I forgive my brother until seven times?" "No," Jesus responded, an infinite number of times, "until seventy times seven." Jesus forever demonstrates in his own person that God is a God who redeems. And that fact is revealed in the great word: "God spared not his own son but freel offered him up for us all."

> I will sing of my Redeemer
> And his wondrous love for me.
> On the cruel cross he suffered,
> Paid the debt and set me free.

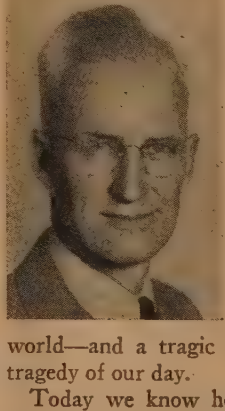
God is the God of Abraham, Isaac and Jacob, b even more he is the God of our Lord Jesus Christ. "H that hath seen me hath seen the Father." Arthur Go sip once pictured it: "Are you ready to go now? An he said he was. Watch him while the crowds me away from him. And God said, Will you still go on And Jesus said he would. God must have admired hin They hounded him all the way to Calvary. And Go said, Are you willing to pay the whole, full price And he said, Yes. So they nailed him fast, and left hi there to die."

God was never so clearly seen as when men looke upon him whom they had pierced. So you see one the world's great minds and hearts knew ultimate tru when he pinned within his doublet, to wear next h heart to the day of his death, the testimony that h greatest discovery was not the law of fluid pressure any of his other remarkable scientific achievements, b that "God is the God of Abraham, the God of Isaa the God of Jacob and the God of our Lord Jes Christ."

'A Shortage of Bricks

By L. L. Dunnington

THAT brilliant British journalist, C. E. Mo tague, went into the First World War firm convinced that it was the war to end war and to ma the world safe for democracy. By 1922 he cou see so clearly that his dreams would not be realiz



that he wrote a book call *Disenchantment*. There we still vast architectural plans f building a peaceful world, t Montague was looking at t human building material th would have to be used in t building process. "Just wh there seems to be such a babl as never before about the grandiose structures, bric have run short," he wro What a pity! Vast archite tural plans for rebuilding t world—and a tragic shortage of bricks. That is t tragedy of our day.

Today we know how clear his insight was. L coln Steffens tells us that Clemenceau turned Wilson, Orlando and Lloyd George one day duri the Versailles conference and asked them if th really wanted "permanent peace." They said th did. Then Clemenceau told them that would me

surrender of imperialism, the lowering of tariff s, the rectification of economic inequalities and stricted immigration. The aforementioned gen- en at once protested that they "did not mean ." "Then," replied Clemenceau, "you don't mean e. You mean war." And Lincoln Steffens said Old Tiger was right. If that was the price of e they didn't want it! A shortage of building ks! Nor are we any better off today. The only rence between this war and the last in that re- t is that we see it sooner—and therein lies our and great hope.

ALWAYS A SHORTAGE

ur real trouble therefore is not lack of plans for eat superstructure but a shortage of bricks. It has ays been so. Go way back to Noah's time in esis V and read the story of the epic failure of man according to the Old Testament explanation, lly led God to destroy everybody on earth in a great d except Noah and his family. There was a man uch sterling worth supposedly that God thought ould start all over again with him. So the famous bow covenant was concluded between God and ah—and about the next thing you read about Noah hat he got dead drunk! God was still short of ks!

n Judges IX one may read a remarkable fable ling with this question. After Gideon's death e children of Israel remembered not the Lord their d who had delivered them out of the hands of their mies. . . ." Their leadership was equally bad. en Abimelech slew seventy of his brothers on one e in order to have himself made king, he missed brother, Jotham, who hid himself. Running to top of Mount Gerizim he lifted his voice in the ing of this remarkable fable:

"The trees went forth on a time to anoint a king r them; and they said unto the olive tree, 'reign r us.' But the olive tree said unto them, 'Should ave my fatness, wherewith by me they honor God l man, and go to be promoted over the trees?' And trees said to the fig tree, 'Come thou and reign r us.' But the fig tree said unto them, 'Should orsake my sweetness, and my good fruit, and go to promoted over the trees?' Then said the trees o the vine, which cheereth God and man, and go be promoted over the trees?' Then said all the es unto the bramble, 'Come thou and reign over us.' d the bramble said unto the trees, 'If in truth ye oint me king over you, then come and put your st in my shadow: and if not, let fire come out of the mble, and devour the cedars of Lebanon.'"

Read on in that impressive chapter and hear young ham tell the people flatly that the weak and evil ng that they have done in making the murderer imelech their king would result only in a fire that uld consume them all; then watch Jotham run and le before they could catch him. It wasn't long fore the prophesied destruction was upon them. ambles instead of olive trees! Just another way of scribing a brick shortage.

COMING DOWN TO DATE

See how modern that parable is. The House of Savoy in Italy is a bramble. The king gave his willing consent to the crimes committed by the modern Abimelech, Mussolini. And now that Italy lies broken and bleeding, a man of truly gigantic and statesmanlike stature stood ready to assume the post of premier. Count Carlo Sforza fought fascism in Italy until he was forced to flee to America for his life. He returned to his native land at the earliest possible moment to lead the people back toward democratic government and life. It was reported however that Mr. Churchill held a long conference with him a year ago and was unable to persuade him that the monarchy should remain in power. Consequently the British have put thumbs down on this able leader and he is not allowed to become premier. The same story was repeated in Belgium and Greece and blood flowed freely as one of our allies insisted on bramble leadership.

But there is hope. Read the third chapter of Daniel again. When Nebuchadnezzar the king ordered Shadrach, Meshach and Abednego to cease their worship of Jehovah in favor of false gods or they would be cast into a burning furnace, they cried: "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. *But if not,* be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." One feels like shouting and throwing one's hat clear over the windmill at a story of such courage. God will deliver us—*but if not*—we'll stick anyway! There are building bricks that would hold any superstructure on earth!

What this world must develop before it can ever have peace is God-trusting, God-intoxicated men. In his book *Caesar and Christ* Will Durant says that "Caesar hoped to reform men by changing institutions and laws; Christ wished to remake institutions, and lessen laws, by changing men." Indeed so! But how long will it be before Christ's insight becomes ours?

JESUS FOUND A SHORTAGE

You see, Jesus knew at the very beginning of his ministry what a difficult thing it is to move men to surrender themselves to God, to give up their hatred, lust and deceit and to become strong building blocks for a better world order. After the first few weeks of his ministry in Capernaum and nearby towns, he went back home for a week end. News of his miracles had preceded him so that when he went to the synagogue in Nazareth all eyes were upon him. The attendant handed him the book of Isaiah and Jesus stood up and read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

As he rolled up the scroll and handed it back to the

attendant and sat down there were some moments of strained silence. His mother and brothers and sisters were present. Neighbors were there who had known him for thirty years and who would soon be saying, "He is beside himself." They were haunted by the thrilling quality and note of authority in Jesus' voice as they stared at him and asked each other, "Isn't this the son of Joseph?" Plain skepticism was written on their faces. It was the difficulty he would always encounter in getting men to open their minds and hearts to his Father.

"'Doubtless,' he said, 'you will quote to me the proverb, Physician, cure yourself: all that we hear that you have done at Capernaum, do here also in your native place. I tell you in solemn truth,' he added, 'that no prophet is welcomed among his own people'" (Luke 4:23, 24—Weymouth). Then he proceeded to tell them that there were Hebrew widows who suffered from the drouth in Elijah's time but Elijah was sent by God to a non-Hebrew widow only. Skepticism and selfishness and unbelief made it impossible for God to help his own people.

When Jesus told them that, pandemonium broke loose. Up rose the whole congregation, old neighbors and all, and bore the young minister out to the brow of a steep hill, intent upon his death. Fortunately for the world, he escaped; but he knew then how difficult it would be to get men to fit themselves, through faith in God, to become bricks for the building of a lasting superstructure of mankind.

Even so he was never discouraged for long. He knew the story of such men as Nehemiah. This young man was a Hebrew captive, acting as cup-bearer to Artaxerxes the king in a strange land. In the book that bears his name you can read the touching story of how Artaxerxes noticed the sadness of his you slave and learned of the burden on his heart— burden of the wretched condition of his friends a relatives in Jerusalem. The walls were down; t city was in ruins; the people were in despair.

A HEROIC BUILDER OF OLD

So the victorious king did a generous thing. commissioned his cup-bearer to go back to Jerusal and rebuild the walls; and what a mess he fou when he arrived! The people were dispirited, d organized and surrounded by enemies. But Nehem brought some order out of chaos and set to work rebuild the walls. When enemies sought to lure h away from his task, he cried: "I am doing a great w so that I cannot come down." They tried every c ceivable subterfuge to weaken his purpose, but he o prayed: "Now therefore, O God, strengthen hands." Finally they told him his enmies would t his life unless he fled to the sanctuary of the tem at once. Listen to his blazing reply: "Should su a man as I flee? And who is there that, being a am, would go into the temple to save his life? I w not go in!"

Nor did he! Shortly after that episode we re "so the wall was finished. . . ." Of course the w was finished! That kind of God-directed man w always finish the wall.

No, there is no reason for despair. To be sure th is a shortage of good bricks for the building of a stro world but there always has been. I personally beli there are more good ones today than ever befo Had I been writing this sermon the day God fou Noah drunk I would undoubtedly have been for to close by saying: "And now God has come to

A Pastoral Prayer

By Porter French

ETERNAL SPIRIT, Lord of Life, who forgivest all our iniquities and healest all our diseases, and crownest our lives with lovingkindness and tender mercy, we, Thy human family, raise our humble adoration. Thou art never far from any one of us, and as we reach our hands of faith we find Thee close at hand. O Thou who hast confidence in us when we no longer trust ourselves, who art faithful unto us when all else doth fail, we feel Thy saving presence near and we do evermore rejoice.

Ever dost Thou bless us when we least do understand. When we rebel, lo, Thou dost lead us; when we run away, Thou dost see us a great way off; when we grow content, Thou dost stab our spirits broad awake; when we rise against Thee with fists of hate, Thou dost chasten us with the retribution of our own folly, so that we cry the more to Thee to save us from ourselves. O Thou whom neither the heavens nor the heart can contain, but whom we love the more as we strive with Thee, we bless Thee for the humanity Thou hast given us; only, we pray Thee, make perfect, as Thou in heaven art perfect.

Look upon Thy people, hungry for bread, starv for Thy word of love, groping for Thy truth. Make strong, O God, in this decisive hour: strong to Thine image in all Thy human family; strong to b the pure light of Thy truth upon our souls; strong lead the way in true forgiveness of our enemies; stro to receive and bear the compelling power of Thy lo As an old world dies and a new one struggles to born, may we too be born of Thy spirit, that kingdoms of this world may indeed become the Ki dom of our Lord and Savior Jesus Christ.

Abide Thou with those who now are saved by h of Thee: loved ones torn asunder; the bereaved; sick in body; the distressed in mind; the traveler a from home. Bind Thou our souls in one bundle of with Thee, that in our striving we may grow in T strength, and in our living together we may grow Thy love, through Jesus Christ our Lord. Amen.

of the road of his daring adventure with man-
When all others failed him, he pinned his last
on Noah. Now even he has turned out to be a
building block, so God is all through. This is
nd."

it God wasn't through then nor is he even dis-
ged now. After all, he has all eternity in which
the job. He would point us to the four chap-
who received posthumous Distinguished Service
ses from the army. They were aboard the troop
port Dorchester off Greenland when she was
doed. Fox and Poling were Protestants, John
Washington was a Roman Catholic, while Alex-
ander D. Goode was a Jewish rabbi. Together they passed out life-jackets until they were gone and then quietly gave away their own. They were last seen standing together on the deck, arms linked, praying, as the ship disappeared beneath the waves. "Their example has inspired and strengthened men everywhere," said Major General William R. Arnold, Army Chief of Chaplains. "Men of all faiths can be proud that these men of different faiths died together."

God can build a good world with men of that stature. And he can build the world that must be with such men as you and me—if we are true!

About a Birthday

A Sermon for Children by Robert C. Batchelder

VERY DAY is someone's birthday! If we could ask everyone here, and their friends and rela-, we would soon discover enough birthdays to rate one every day this week. Then we might ble to go to seven birthday parties! October 27 e birthday of a great American. I found out about in a surprising way. It was one day while walking g East Twentieth Street in New York. Rising ght from the sidewalk were tall buildings, where lreds of people worked. Even though it was sunny de, indoors it was dark and through the windows electric lights were shining. Trucks and taxicabs the street. Then, right in the middle of this block I came to a house almost hidden by the tall lings. It was built of brown stone, and had a t of stairs going up to the entrance. Across the t of the house was an iron fence with an open gate ng to a door under the stairs. Near the gate was at little sign with these words in gold letters, nission Free Today."

I went in under the stairs, through the door into basement, and there I was in the house where this t American was born eighty-seven years ago. Here rst saw the sun casting its beams of light through long narrow windows; here he had his birthday es; here he lived as a boy and young man, while the front door and down the steps he went to ol, to college, and to church. Finally he became twenty-sixth President of the United States, the one to have been born in our largest city. Per- you've already guessed his name—Theodore evelt.

PHOTOGRAPHS AND DRAWINGS

he first room I entered had its walls covered with ures. There were photographs of his parents and other children. Walking slowly around the room, uld follow the young Roosevelt from babyhood n his travels all over the world, to his death. How derful the camera is in preserving history for our to see!

glass-covered cases were shown Roosevelt's open es, books in which he wrote the things he did or saw each day, many of the pages illustrated with little pencil sketches of animals. There were many drawings from his school work too that showed his interest in nature. One picture was of a mouse, while others were of birds and their nests, fish, dogs, trees and flowers. It is to Theodore Roosevelt that we owe many of the beautiful national parks we like to visit. Here we learn of his love of nature. In another room are collected the many books he wrote, some describing the Far West, others about American history, or hunting trips to Africa and explorations in South America. His fine history of the War of 1812 he began while still a student in college. There was in Theodore Roosevelt a curiosity and love for the world in which he lived, the truth of which he wanted to share with others. When the Boy Scouts started in the United States, he took an active part and was one of the first national officers because of his interest in boys and the outdoors.

A FRIEND OF THE UNFORTUNATE

Then I saw Roosevelt's badge as a police commissioner and realized why there were so many pictures of him with policemen. Even more notable than his hatred of evildoers, however, was his care for and desire to help unfortunate people. A man named Joseph Riis wrote about the poor houses many people had to live in in New York. Roosevelt read this book, went to Riis' home, climbed the stairs and knocked on the door. No one was in so he wrote this message on a card which he slipped under the door. I've read your book and have come to help. Theodore Roosevelt." He was always ready to aid those in need.

There is much I could tell you about this house, and about what I saw that told me of the man who was born in it, about his friends, and his courage, but I've said enough to show you that Theodore Roosevelt earned his right to be remembered. On his birthday a group of Boy Scouts go out to Oyster Bay, Long Island, carrying a wreath to put on his grave, a gift from some of the boys of the present to the memory of a great Scout and a great American.

On Plain Speaking

By Benjamin S. Winchester

MANY years ago a young man who had just finished his course at Yale Divinity School stopped off in Chicago to visit his parents before proceeding to his appointment as pastor of a home missionary church. An invitation came to him to preach in the home church on the following Sunday. The regular pastor of the church was an eloquent preacher, a distinguished theologian and a professor in a local theological seminary. The audience consisted of wealthy, cultivated families, long accustomed to preaching of a very high order. In the congregation were men of considerable literary ability, one of them the editor of a metropolitan newspaper, another the editor of a denominational weekly, to whom it was the custom of the church to refer resolutions and other documents to receive his critical and meticulous editing. It was known that he did not hesitate to pass on to the preacher himself his suggestions concerning the literary quality of the sermon and the preacher's manner in the pulpit. Under these circumstances, any young theologue might well think twice, and long, before accepting an invitation to preach.

● *A Lecture—or a Sermon*

When the Sunday came, and the time for service drew near, a goodly congregation assembled, and it may well be imagined that many of those present awaited with eagerness, and in some cases with solicitude, the message which the young minister was to bring. What would he preach about? Would he try to bring them extracts from some of the lectures he had received at Yale? Would he outline to them the objectives of the Christian church, or suggest important changes in church organization to meet present-day problems? Would he speak of the responsibilities of wealth, or touch upon the relations between labor and management? Or would he dwell upon the problems of the mission field and stress the importance of discovering new recruits for missionary service? These may have been some of the questions in the mind of the congregation on that Sunday as they waited for the young minister to begin.

The minister took his place in the pulpit and the service went forward much as usual. For the Scripture lesson the minister chose I Corinthians, chapter XIV, the first 19 verses. When the time came for the sermon he rose and announced as his text the 19th verse of the chapter: "In the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue." He explained that there were those in the church at Corinth who regarded "ecstatic speech," as it was called, as a "gift" and felt it to be a great accomplishment to be able to enter into a kind of trance and utter "ecstatically" words which only God could understand. Saint Paul declared that this was a perversion of the preacher's work; his business being to persuade and to "edify," build up, the church; and while he had no desire to speak deprecatingly of the practice of "speaking with tongues," he insisted that those who undertake to preach the gospel of Christ must make it their concern to use words that can be understood. Only such preaching can be instructive and "edifying." "In the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue." From this point the young preacher went on to preach a very timely, practical and thoroughly edifying sermon.

It is doubtful whether any member of that audience felt any disposition to pass a critical judgment. If they said anything to each other as they passed out it was the simple statement: "That was a good sermon."

● *A Life Motto for the Preacher*

All this happened more than forty years ago, but the memory of the occasion has remained with me. I felt at the time that this young minister had met a difficult situation in a very clever way, but as I have listened to the sermons of other preachers I have often thought again of those words from I Corinthians, and how well it would be if every preacher were to adopt them as his life motto. I have no doubt that this young preacher was voicing his own sincere convictions. As a member of the famous "Yale Band" he went out to the State of Washington and during all these years has had an important part in building up, under frontier conditions, strong Christian churches.

What would it mean if preachers today were to take the words of that text as their life motto and try to conform their preaching to that standard? In the first place, it would mean that they have strong convictions. i they are to speak "with their unde standing," they must understand t gospel of Christ, and they must a understand human nature as it is p sented to them in the persons of th congregation, and they must be sured in their own minds as to t bearing of the gospel of Christ up the human needs of the congregati And they must declare, *in plain spee* this relation.

Preachers are at great pains to d termine upon the subject of the s mon; they should be at much grea pains to determine its *object*. Son times they seem to shy away from a object—for fear, it may be, of givi offense to some sensitive soul. Th spend considerable time in developi the subject, in explaining the text a the context, in building up an elab ate course of argument, all logica dovetailed together, to prove son thing or other, and then, when comes to the real point, they allow t sermon to fade out, as the radio of does at critical moments. When congregation goes out the door, a really earnest member might well mark, "So, what am I to do?"

● *Technical Discussion Deserts of Wor*

Again, if the preacher is to spe "with his understanding" and expe his words to have an effect upon will of the hearer, he must "spe plainly" all the way through. Ma of the sermons I have heard are filled with words drawn from te nical discussions of theology or eth that they are unintelligible to the co mon man. There are preachers, course, who seek to be "popular" dropping into colloquialisms, a thereby miss the precision and defin ness which ought to characterize th preaching. And there is no reason w the preacher, through fear of giv offense, should balk at plain speaki The apostle Paul did not go out his way to attack the custom "speaking with tongues." On the c trary, he commended it, *in its pl* But he also declared that it had place in preaching.

In the third place, if the preac is to have an *object* in his preachi he must make that object clear fr the outset and hold steadfastly tc to the end. This means that he m rigorously cut away all unnecess verbiage and reduce his argument the minimum required to drive ho

int. In these hurried days, when ratively few persons have either ime or the patience to wade gh a lengthy treatise, or to read s books, when even magazine es are abridged and served up to compact, predigested form, when newspaper headlines convey to tudes their main information rning the news of the day, it l seem imperative that the her discard every fine phrase, irrelevant statement, that does ear directly upon the object he ing to attain. For the work of preacher, differing from that of professor or the writer, is not arily to impart information, but rsuade, to move the will. To this e draws upon truths which may, ay not, be already familiar to his rs, but which he presents in such y as to seem to the hearer self- nt and inescapable, and are thus le of shocking him out of his lacency and rousing within him lesire and the resolution to change his attitudes, form new habits, and enter upon a new way of life.

● *The Minister's Authority*

The authority of the preacher rests not in his superior education, or in his mastery of literary style, or in his command of unusual phrases, or in his sacred office, but in his ability humbly and sincerely to declare the will of God to wayward and imperfect human beings.

We plead, therefore, for plain speaking by the preacher, undaunted by fear of adverse criticism, equally unmoved by the hope of popular applause, the declaration of God's truth spoken as man to man, earnestly, sympathetically, in the common phrase of everyday speech. So let the preacher prepare, and deliver, his message, with the assurance that if he speaks five words with his "understanding" it will be better than to "speak ten thousand words" in an unknown tongue.

Sermon Outlines from PULPIT Readers

at Should the War Have ght Us?

INTRODUCTION—In "Prometheus nd," a play by Aeschylus, the ier of Prometheus, seeing her son id to the great rock and suffering his theft of fire from heaven, said: ur calamity, Prometheus, is my her." How is it with us? Have learned anything of enduring th from the hard war years? Let onsider today some things that the *should* have taught us.

I. BODY OF SERMON—(1) The should have taught us that a al universe cannot be mocked with unity. As Dr. Hocking of Har- l said recently: "God is the abso- argument for rightness, embedded he nature of the living universe." perhaps recoil from the words, fear of the Lord." But behind Bible word "fear" is a fact we st come to terms with—there is an er of rightness that we must obey work with if we want peace and sperity. We must build our life in mony with God's plumbline, which ns: fundamental justice, the laws community, the relations of good- . "Unless the Lord build the se, they labor in vain that build Following the first great war, nation pursued its own selfish , rather than seek the Kingdom God. The end of it all was a nd and greater war, a 300-billion- ar national debt and over a million ualties—but also another chance to er the world for peace.

2) The war should have taught us t the world is a community and that we are members one of another. We have now learned the price of indifference to Europe and the rest of the world. We know that economic ill-health, unemployment, political frustration in one part of the social fabric affect every nation. William Temple wrote: "There is for all the world one weal and one woe; . . . no nation in the modern world can have assured prosperity unless all nations prosper. . . . We must come to believe in an altogether new way in the family of mankind." And what is that but a new application of an old truth, "Thou shalt love thy neighbor as thyself?" Jesus' words are not, after all, impractical idealism, but the soundest realism.

(3) The war should have taught us that the enemy we must guard ourselves against is a sick social order. Twenty-seven years ago we blamed the kaiser for the evils that engulfed the world. And we got rid of the kaiser, but we did not get peace. It was our whole social order that was to blame, not simply the poor kaiser. And now we have been blaming Hitler, Mussolini, Hirohito, and we are now rid of them; but do not think that thereby we shall find peace and prosperity. We must make our social order healthy and well. A good tree, as Jesus said, brings forth good fruit; a bad tree, bad fruit.

(4) The war should have taught us that political anarchy among the nations must end. Imagine what would happen in our own community if each citizen were a law unto himself; if each armed himself to enforce his will and desires, should they conflict with those of others. So, among the nations. National sovereignty has meant that no nation was subject to any law outside its own will and purpose. Certain nations did arm themselves against others—and the behavior of a score of nations became anarchy. Our planet will know war unless the 70-odd nations of the world learn to live under a code of law more inclusive than 70 national sovereignties. A beginning has been made. To carry on that work calls for heroism on the part of all, especially Christians. Of George Lansbury, the English statesman, it was said: "The community of which he felt himself a part was planet-wide." So must be the community to which we are now called to belong—"planet-wide."

(5) The war should have taught us that physical science alone cannot save us. In fact, science may destroy us—we have now learned that. Dr. Fosdick said with truth: "In this war-cursed world today, how can anyone help seeing that for mankind to get science into its head without having Christ in its heart, is the worst thing that can happen to it? That is what happened in nazi Germany—science in its head, lots of science, the best in the world, in its head, but not Christ in its heart—and look at the shambles that has come from it." The robot bomb and the atomic bomb have given men the power to destroy themselves. Death looms for the world—unless men can be disciplined to faith in good will and the meaning of life in terms of spiritual values.

III. CONCLUSION—Have we learned all these things from the experience of the war that has now closed, or do we still walk in darkness? What is our one great hope? This: a return of civilization to the ethical-religious values of the Hebraic-Christian tradition at its highest and best—its reverence for man, apart from color and creed; its abiding faith in spiritual values; its ideal of service to the whole and the welfare of every single person on earth. Only in following these great ideals can we walk in hope as we look toward the unknown future.

(H. Richard Rasmussen, University Church; Presbyterian, West Lafayette, Indiana.)

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20th Century Quarterly

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• WHO'S WHO in THIS ISSUE •

SINCE 1917 Rev. JOHN S. LAND *has ministered* at Charles Avenue Presbyterian Church in New Orleans. This church has an important ministry to students of a number of universities and colleges, including Tulane, Newcomb and Loyola. Mr. Land holds degrees from Presbyterian College, Clinton, S. C., and Columbia Theological Seminary.

Two years ago Rev. HAROLD BLAKE WALKER *went* from First Presbyterian Church, Utica, N. Y., to First Church, Oklahoma City. He holds degrees from the University of Denver, Boston University and the Presbyterian Theological Seminary, Chicago.

Rev. EBEN. COBB BRINK *is author of that widely* read book, . . . *And God Was There.* He is a Presbyterian, and before volunteering for the chaplaincy was a minister in Pitman, N. J. He served overseas for more than two years, with the First Armored Division in the British Isles, Africa, and throughout the Tunisian campaign; also with the 45th General Hospital in Morocco and Italy. Since returning to this country last summer he has been on the staff of the Chief of Chaplains in Washington.

During his early preaching career, Rev. MARSHALL WINGFIELD was a minister of the Disciples of Christ fellowship. Since 1937 he has led the activities of the First Congregational Church, Memphis, Tenn. He now holds the post of Commander-in-Chief of Sons of Co federate Veterans. He is president of the Memp Council of Social Workers, and for a number of years h been a staff news correspondent for the *Christian Centu*

Rev. HILLYER H. STRATON *received his later ed* cation at Mercer University, Columbia University a Eastern Baptist Seminary. Following pastorates in Phi delphia and in Muncie, Ind., he went to First Bapt Church in Detroit. Last month he began his ministry First Baptist, Malden, Mass. His latest book is *Thinki Where Jesus Thought.*

For a number of years Rev. L. L. DUNNINGT ministered at Endion Methodist Church, Duluth, Min and is now pastor of First Methodist Church, Iowa Ci Ia. His ministry has specialized on the everyday nee of people; his sermons have been pre-eminently "life si ation" sermons. His books on *Handles of Power* ha found wide popularity.

Rev. PORTER FRENCH *directs the activities of t* Council of Churches of Toledo, Ohio.

Rev. ROBERT C. BATCHELDER *is rector of St. Jam* Church, Lancaster, Pa.

Rev. BENJAMIN S. WINCHESTER *is a retired mi* ister of the Congregational Church and now lives Newton, Conn.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

PAUL L. CLEM, Mountain Brook Methodist, Birmingham, Ala. "An Ultimatum to Mankind." Jer. 50:22—"A sound of battle is in the land, and of great destruction." Matt. 17:20—". . . verily I say unto you, If ye have faith as a grain of mustard seed . . . nothing shall be impossible to you."

I. J. BRAME, First Baptist, Nampa, Ida. "God and the Atomic Bomb." Deut. 30:15, 19—"See I have set before thee this day life and good; death and evil . . . therefore choose life, that both thee and thy seed may live."

G. CLIFTON ERVIN, Central College Church, Fayette, Mo. "What Is Left?" 1 Cor. 13:13—"And so there remain faith, hope, love . . ." (Weymouth)

PHILIP WALBORN, Silverado Larger Parish, St. Helena, Cal. "Victory—Treacherous or Sure?" 1 Cor. 15:57—"God . . . giveth us the victory."

KENNETH IRVING BROWN, president Denison University. "The Expectations of God." Micah 6:8—"The Lord expects you to be just and kind and to live in qu fellowship with him."

FRED ZIMMERMAN, Evangelical and Reformed, Powhat Point, O. "The Judge of the Nations." Psalm 9:5, 20—"Thou hast rebuked the nations, thou hast d stroyed the wicked; thou hast blotted out their na for ever and ever. . . . Arise, O Lord; let not m prevail; let the nations be judged in thy sight. P them in fear, O Lord; let the nations know themselv to be but men."

S. HERSCHHORN, Beth David Congregation, Montre Que. "From Victory to Peace." Psalm 47: —" clasp your hands, all ye peoples, shout unto God wi the voice of triumph, for the Lord is most high, a gre king over all the earth. He subdueth peoples und us and nations under our feet. . . . God reigneth ov nations, God sitteth upon his holy throne. . . . Ur God belong the shields of the earth."

GEORGE W. KIEHL, First Presbyterian, Tiffin, O. Lu 13:3—"Except ye repent, ye shall all in like mann perish."

DURWARD B. BROWN, Central Methodist, Wheeling, V Va. "The Discipline of Discipleship." Matt. 5:5 "Blessed are the disciplined, for they shall inherit t earth."

KENNETH A. HOLMES, First Baptist, Hamburg, Iow "Preserving the Peace." Psalm 85:8—"He will spe peace unto his people . . . but let them not turn aga to folly."

FOR YOUR SERMON AND TEXT

Address .....

Name of church .....

Name of minister .....

Text used (write out text) .....

Title of sermon .....

THE EDITOR'S PAGE

The Event of the Month

THE FORMAL surrender of Japan marked the end of World War II. Four months and a few days had elapsed since Germany surrendered. This t produced no great utterance by General Eisen-er, Winston Churchill or President Truman, though their words were sensible and sound and were hailed with universal satisfaction. It remained for General MacArthur to match his high hour elevated speech. I believe his address, delivered the battleship Missouri and broadcast to millions world over, will be recorded in history as one of the ic treasures of our literature. The more it is lied the more profoundly adequate it appears. The cs of MacArthur—and there have been persistent icisms—dwell on a certain histrionic quality in his tudes, actions and utterances. I think it is his keen e of responsibility that is mistakenly regarded as a of the dramatic. Certainly the occasion of Japan's render was high drama, and MacArthur ordered ry step in its procedure with ritualistic precision and nity. In firm voice and measured rhythm he told an the meaning of her unconditional surrender and conquerors the meaning of their victory. Japan's ure, he said, lies not in expansion horizontally, but regeneration vertically. As for the victors, they now nd before a gate that has always been open, but is v closed—the gate that opens upon the field of battle. our peace plans having failed, there remained the rnative of going to war. Now "the utter destruc-eness of war blots out this alternative. We have had last chance. If we do not now devise some greater l more equitable system, Armageddon will be at our or." "The basic problem," he went on, "is theologi-. . . . It must be of the spirit if we are to save the h." This from the supreme *military* commander presenting the conquerors of the world! What a llenge to the Christian church!

Historic Address

The Book of the Month

NOW YOUR BIBLE. *By Roy L. Smith. Twelve booklets. Abingdon-Cokesbury Press. $2.60.*

WHEN the first half of this series came out, I selected them for enthusiastic comment in this place. They dealt with the Old Testament. Now the series is complete, and Dr. Smith kes his readers through the New Testament, dis-ssing the "synoptic problem," the "John books," ul's letters, the Acts, and the shorter epistles. I rted reading them on a Saturday afternoon when I s alone in the office and became so absorbed that was late to dinner and got a little scolding. I gave e books to friend wife as a peace offering. Next day e forgave me and demanded that I give her the whole ! That shows the kind of books these are. Dr. ith is editor of the *Christian Advocate.* I didn't ow our editorial fraternity had a member who knew his Bible so well! In a preface to one booklet, the author draws a nice distinction between the study of the Bible and the devotional reading of the Bible. To study it, you must know the circumstances in which each book was written, who wrote it, and to whom or to what situation it was addressed. This is the task in which he invites the reader to join him. Instead of weakening the devotional reading of the Bible, this study enhances it with new and deeper meanings.

A Thought for the Month

AWAY from home this Sunday morning, I went to a church expecting to hear a sermon. But there was no sermon. It was communion Sunday and the whole service was centered in the sacrament. The scripture lessons, the hymns, the pastor's prayer — warm and tender with evangelistic feeling — and his few words at the Table all combined to make vivid the sense of an unseen Presence in our midst. The celebration itself was simple, quiet, reverent. This was not an unusual service, though it was conducted with such understanding and devotional dignity that it made an unusual impression. The theme which ran through all its parts was that of remembrance. We were remembering Jesus Christ, as he had asked us to do. Reflecting on this, I wondered if we had not actually heard a sermon. It seemed to me that the whole gospel had been preached; that the Incarnation had been re-enacted and that we had been witnesses of that momentous event whose story the first disciples told. They saw the crucified Christ with their eyes; we saw the same event in our memory. There is not much difference between sense perception and memory. The church, through all the centuries, has carried in its corporate memory a vivid sense of the Person of Jesus. This is the dynamic of the Christian faith. The power of Christianity is not in its ethics nor in its doctrines, but in the poignancy and warmth with which we remember Jesus Christ. Its ethics and its doctrines are cold and impotent unless they are shot through with the vivid remembrance of the Person who inspired them. For me, the preaching of the gospel is the telling of that old, old story of One who actually lived in our human midst, who suffered under Pontius Pilate, was crucified, dead and buried and who rose again and now sits at the right hand of God. I know no other gospel. The church has many ways of telling this story. And every recital of it is a sermon. The minister in the pulpit preaches it, if he is faithful to his calling. But the sacrament of the Lord's Supper proclaims it with unique tenderness and persuasion because it tells the whole story all at once! And this no single pulpit sermon can do.

No Sermon, and Yet What a Sermon!

Charles Clayton Morrison

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